



THE
Free Presbyterian Magazine
 AND
MONTHLY RECORD.

(Issued by a Committee of the Free Presbyterian Synod.)

"Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth."—Ps. lx. 4.

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THE

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And MONTHLY RECORD.

VOL. XIII.

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Notes of the Assemblies.

ESTABLISHED CHURCH.

THIS Assembly was opened on the 19th May with the usual ceremonial. The Lord High Commissioner was Lord Kinnaird, the same nobleman as occupied the position last year. The retiring Moderator (Dr. Mitford Mitchell) preached in St. Giles' Cathedral from Isaiah xxi. 12: "Watchman, what of the night?"—a very appropriate text if the treatment of it was sufficiently sound and discerning of the backsliding state of the times, but there is ground to conclude it was not so. Dr. Mitchell thinks we are living in times of spiritual enlightenment and progress.

On the fourth day of this Assembly Dr. Norman Macleod tabled the report of the Special Committee appointed to consider overtures in Co-operation and Re-union with the Churches. He concluded his speech on the report by making a deliverance, in which the Assembly requested the other Presbyterian Churches to confer with them on the present ecclesiastical situation in Scotland, and recommended all their ministers, office-bearers, and members to cultivate fellowship and co-operation with other evangelical Churches. The deliverance was carried by a large majority. It was also agreed to transmit the deliverance to the official representatives of the United Free Church and the Free Church, whose supreme courts were then in session.

Professor Herkless, St. Andrews, moved the appointment of a Committee to report to next Assembly on the position of ministers in regard to the celebration of marriages with a deceased wife's sister under the new Act of Parliament. He admitted that such marriages were clearly against the Confession of Faith. Professor Cooper saw no necessity for any Committee, as the matter was already settled for the Church by the Confession. Let our readers note that Dr. Cooper, though he takes up a sound attitude

on some points, is still a strong Ritualist of dangerous tendencies. He has no favour for the Protestant witness we are next to mention.

On Saturday, 23rd May, Rev. Jacob Primmer, Dunfermline, presented two petitions to the Assembly complaining against the decisions of the Edinburgh Presbytery and Synod of Lothian refusing to allow him to appeal to a higher judicatory, and against the judgment of the same courts dismissing his complaint *re* Popish innovations in St. Cuthbert's Church, Edinburgh. The Procurator said that he thought Mr. Primmer's complaint was exhausted at last assembly, and he therefore moved the appeal be dismissed. The motion was agreed to. Mr. Primmer said he would bring up the whole matter again before the Edinburgh Presbytery.

On the 26th, the subject of the Formula of Subscription to the Confession of Faith was taken up. Several Presbytery overtures of a diverse character on this matter were before the Assembly. Dr. Scott moved that the Assembly should receive the overtures and remit them and the whole subject dealt with to a Committee for consideration, with instructions to report their conclusions to the next General Assembly. Rev. A. Warr, Rosneath, moved that the Assembly, taking into consideration the fact that the Presbyteries by a majority had rejected the proposed Formula sent down by last Assembly, and realising the difficulties in framing a Formula satisfactory to the Church at large, deem it inexpedient to proceed further in the matter. Mr. John Gavin, Edinburgh (elder), said that if they adopted a new Formula they were taking the first step towards Disestablishment. On a vote between the motions of Dr. Scott and Mr. Warr, the former was carried by 237 votes to 103.

Rev. G. Marjoribanks, in presenting the report on Psalmody and Hymns, laid on the table a copy of the complete Church Hymnary (without music) published at one penny, and also a selection of Psalms and Paraphrases, which had been prepared in conjunction with the Praise Committee of the United Free Church, for use in schools, at same price. Professor Cooper and Lord Haddo objected to the proposal to publish a mere selection of the Psalms. Lord Haddo said he hoped they would not live to see the Psalms, whether in the prose or metrical version, shortened. The press report does not indicate that their objections were accepted. Progress was reported regarding the preparation of a Gaelic Hymn Book.

A petition was presented from members and adherents of the Mission Church at Kyleakin, on the subject of instrumental music in worship. A lady presented a harmonium to the congregation, which was used for about eight weeks when the Kirk-Session had it removed. A small commission, consisting of the Moderator and Dr. Macleod, was appointed to visit the congregation and to report to the Synod of Glenelg.

A vigorous discussion took place in this Assembly on the

subject of the individual cup at the Communion. The majority of a Committee that had been appointed before in regard to the matter were in favour of giving liberty to congregations to do as they saw fit, but a minority dissented. We were pleased to observe that a number of prominent ministers spoke, one after another, in strong disapproval of this shocking modern innovation which interferes with the essential nature of the Sacrament. It appears that twenty or more parishes have already made this change without consulting the Assembly—an irregular proceeding that was condemned even by those who were for giving liberty. Rev. G. Anderson, Renfrew, moved that the Committee be discharged, and his motion was supported by 100 votes; but another motion in favour of remitting the matter again to the Committee for further consideration was carried by the narrow majority of seventeen.

The Assembly was closed with an address by the Moderator (Dr. Theodore Marshall), in which he touched favourably on the various movements in the Established Church for a new Formula and for co-operation with other Presbyterian Churches.

UNITED FREE CHURCH.

There was very little that transpired at this Assembly of special interest. On the fourth day the Disestablishment debate took place. Dr. A. Taylor Innes moved the adoption of the deliverance on the report of the Church and State Committee. His motion was to the effect that the General Assembly approve generally of the report and declare anew that the Disestablishment and Disendowment of the State Church in Scotland is necessary in the interests both of Church and State, and enjoin the Committee to watch over the subject, and take steps in line with former deliverances of the Assembly. There were two motions that opposed action in Church courts on the subject, but Dr. Taylor Innes's motion was carried by 380 to 167 for a motion by Rev. Dr. D. M. Ross, Glasgow.

Rev. J. B. Thomson, Greenock, convener of a Committee on Praise, complained of the comparative ignoring of the Psalms in worship and of the dominant influence of organists in Church praise. On the subject of Home Mission Work, Rev. W. M. Clow, Glasgow, gave some deserved criticism to the methods of the Rev. John M'Neil, charging him with indulgence in too many jests, provoking laughter, and not preaching enough the central doctrines of Christianity. M'Neil replied in his own fashion.

On Thursday, the 21st May, this Assembly considered the deliverance sent from the Established Church in favour of Co-operation and Re-union. Dr. Henderson, Crieff, in a motion which expressed much appreciation of this deliverance, advocated the appointment of a Committee to consider the proposals of the Established Church and to report. His motion was adopted. Dr. Henderson also moved that the Assembly appoint a Committee

to consider the whole subject on the celebration of marriage with a deceased wife's sister and to report the Church's attitude thereto.

On the last day of Assembly, intimation was given of the sudden death of Dr. Hutton of Paisley, which event took place at his hotel. He had spoken on more than one occasion during the Assembly's sittings. Dr. Hutton, who was over 80 years of age, was one of the chief leaders of the former United Presbyterian Church, and a strong advocate of Disestablishment. He carried his ideas of separation between Church and State to a great extreme, supporting, for example, the view that the State should only provide secular education in the schools, to the exclusion of the Bible. He got credit for much sincerity and rugged honesty, but if he was sincere in his Voluntary propaganda, he was sincere in a very bad cause.

This Assembly was closed by the Moderator, Dr. Laws of Livingstonia, with an address, urging, among other things, union of the Churches in Missionary effort. Dr. Laws made very frequent reference in his address to the Holy Spirit and the need of his influences—a most important and much-forgotten aspect of truth in the present day. But how can any Church warrantably expect the presence and power of the Holy Spirit that deals irreverently, in the person of her accredited teachers, with the sword of the Spirit which is the word of God, and that despises the infallible teaching of the Spirit on matters of doctrine and worship as given in that word, the Holy Scriptures? The Spirit is grieved by such serious departures from the faith as characterise the U.F. and other Churches which conform to the modern spirit of false progress, and no real blessing can be looked for on their agencies at home or abroad. Repentance and reformation must come first.

FREE CHURCH.

This Assembly was opened with a sermon by the Rev. Murdo MacKenzie, Inverness, retiring Moderator; and thereafter the new Moderator, Rev. William M'Kinnon, Gairloch, delivered an address on "The Religious Outlook in Scotland," in which he touched on various forms of religious declension that did not speak well for the future. In the evening the usual Moderator's Reception was held in the Central Hall, Tollcross, and was very largely attended. After tea, the Moderator took the Chair in the large hall, and one of the chief speakers was Sir Kenneth MacKenzie of Gairloch, Bart., who, among other things, enlarged upon lines of work in which all the Churches, he thought, could co-operate.

THE LEITH CASE.

The chief matter of general interest before the Assembly was what is known as "the Leith case," which has been already noticed in these pages.

"Professor Kennedy Cameron submitted the report of the Special Committee appointed by the November Commission to

visit the Leith congregation, and enquire into certain alleged irregularities in worship in that congregation. The report bore that the allegations were found on investigation to be well-founded; that the communion table in the church was decorated with flowers on a Sabbath in July last, which was not the Communion Sabbath, and that a gathering of the Sabbath School children was held at the close of the evening service, when books or gifts were presented to the children; that hymns were sung at this service. The church furnishings are not such as are usually found in Free Churches, the pulpit, table and organ being arranged in a way common in churches given to a ritualistic service. The table is what is usually known as an 'altar table,' and is not so massive as it looks. It occupies the centre of the platform where the pulpit in a Free Church usually stands. Its construction is irreconcilable with the table contemplated in the 'Directory for Public Worship'—'the table being before decently covered, and so conveniently placed that the communicants may duly sit about it or at it.' Mr. Watson (the minister) maintained that the pulpit was in its most convenient place with reference to the acoustic properties of the building, and that he would oppose any attempt at its removal. With respect to the organ, its ownership is in process of being determined by the Executive Commission. It is claimed by the U.F. Church, and when their congregation left the building it was by them rendered unplayable. It was put into repair, and was used at a social meeting held in the church on a week night, but had not been used in public praise on the Sabbath day. It was used in the accompaniment of the singing of Psalm 100, at the opening of the meeting referred to. The Committee appointed by the November Commission visited the church and congregation early in March, and were treated with scant courtesy by the minister and some of the office-bearers. The lights were turned out when they were inspecting the church, and they were threatened by the minister (Mr. Watson) with ejection by the police if they refused to leave the building. As they did so they were hissed by young men who appeared to belong to the congregation. Subsequently, the kirk-session, in a letter to Professor Cameron, dated 19th March, disclaimed responsibility for this. The Committee held an interview with six office-bearers, one member, and two former office-bearers of the church, on 23rd April last, and from them received corroboration of these facts; and information as to how the treatment of the Committee had come about.

"Professor Bannatyne moved the following deliverance:—'The General Assembly receive the report and reappoint the Committee. The Assembly are satisfied that the furniture and appointments in the Elder Memorial Church at Leith, as existing when that building was allocated by the Executive Commission under the Churches (Scotland) Act, 1905, are, in some respects, quite unsuitable for use by a Free Church congregation. The Assembly

therefore ordain—(1) the removal of the organ and of the so-called altar communion table, and (2) the rearrangement of the remaining furniture and appointments under the direction, and to the entire satisfaction of the Committee, which is directed to report its diligence to the November diet (and, if necessary, subsequent diets) of the Commission of Assembly. The congregation and the minister, office-bearers and courts thereof are enjoined to obtemper the directions of the Committee, subject, if need be, to review by the Commission of Assembly. As to the allegation that, on certain occasions, instrumental music was used in public praise, and that the table in the church was decorated with flowers, the General Assembly find it established that both of these irregularities took place, but that the flowers were so used at a distribution of prizes to children and not at a communion service. The General Assembly express their disapproval of instrumental music being used, as in this case, in public praise, holding such praise to be an express violation of the law of the Church, explicitly declared by the General Assembly of 1905, regulating public worship. The Assembly also highly disapprove in the matter of prizes and floral decorations referred to of a public display of that kind being mixed up with the stated worship of the sanctuary, and condemn it as inconsistent with the seemly observance of the Lord's day. There remain certain questions of conduct in relation to these irregularities, and to the treatment accorded to the Committee, all of which seem *ex facie* to concern one or more or all of the Rev. James Watson, minister; Mr. J. S. Shearer, session clerk; and Mr. J. Hay Thorburn, and Mr. J. Pursell, elders of the Leith congregation. The Assembly think it right to adjourn consideration of these topics till the evening diet of Thursday (order of the day at nine o'clock), when these individuals, and the kirk-session and deacon's court, will be heard if they so desire.'

“Principal M'Culloch moved as an amendment:—‘The Assembly receive the report of the Committee, and deeply realising the importance of the matters entrusted to it by the Assembly's Commission, profoundly regret that the results of their diligence have not so far proved satisfactory; the Assembly do not reappoint the Committee, but they enjoin the Presbytery of Edinburgh to give due attention to any complaints or information regarding departure from the allowed practice in public worship within their bounds, and in the event of such being submitted to them, to take what steps according to the law of the Church may be necessary for securing uniformity of worship in the congregations. As regards the articles of furniture referred to by the Committee, the Assembly refrain from coming to a finding until the decision of the Executive Commission, regarding such furniture, be announced. The Assembly in the meantime inhibit the congregation from using instruments of music in the public worship of the church.’”

When the vote was taken, twelve voted for Principal M'Culloch's amendment, and about fifty for the deliverance. Principal M'Culloch dissented from the finding.

THE OFFICE OF GENERAL SECRETARY.

Mr. Rounsfell Brown submitted the report of the Official Staff Committee, which exhibited a difference of opinion among the members. Seven out of fifteen who were present carried a motion to the effect "that Mr. J. Hay Thorburn be continued as General Secretary at his present salary." Five members dissented. Principal M'Culloch moved the adoption of the report, and highly commended the work that Mr. Thorburn had done for the Free Church. Mr. M. Stewart, elder, seconded. Mr. Rounsfell Brown moved as an amendment "that the Assembly direct that the office of the General Secretary be abolished on and after 1st August, 1908, and that in respect of his signal services to the Church in the recent crisis in her history, the Finance Committee is hereby authorised to grant Mr. J. Hay Thorburn on his demitting office on 1st August, an honorarium of not less value than £1000, to be fixed otherwise in amount and in nature by the Finance Committee." After discussion, the vote was taken, when 48 voted for Mr. Brown's motion, and 15 for Principal M'Culloch's. The former was therefore declared to be carried.

Next day Mr. Thorburn sent a letter to the Moderator, in which he intimated his resignation of the office of depute-clerk, and of his membership of all the Committees on which he served, and expressed his regret that his official connection with the Church was severed through no fault of his own.

The Leith case came up again on Thursday, the 25th, when a statement was laid before the Assembly by two elders from the Kirk-Session of the Elder Memorial Church. The statement was read by the Clerk. They refused to appear at the bar, and left the house. Mr. Rounsfell Brown then submitted a deliverance by way of censure on the said Kirk-Session to the effect that the Assembly find that a Committee of Commission was publicly insulted when proceeding to the discharge of a duty, and that the offence had been repeated and aggravated by the nature and tone of the statement now submitted. Mr. M'Neilage seconded. Rev. Ewen Macleod, Dornoch, who said it was painful to proceed to extremes and it was good to act leniently, moved that the Assembly give these brethren another opportunity, and to cite them to appear at the bar next forenoon. Rev. Mr. MacKay, Kingussie, seconded. Mr. Brown's motion was carried by about sixty to nineteen for Mr. Macleod's amendment.

One of the features of the last day of this Assembly was a personal statement made by Principal M'Culloch in which he declared his intention to retire from the membership of the various Committees of the Church, not on the ground of any failure in health or strength, but on grounds in regard to which he felt that the less explicit he was the better. Professor Bannatyne moved that they ask Principal M'Culloch to reconsider his decision, and a Committee consisting of Professor Bannatyne, Revs. Murdo

Mackenzie and Ewen Macleod, waited upon him, with the result that at a later hour he withdrew the intimation, concluding his remarks on the subject with the words that at the same time he was bound to say that it was at the cost of a great deal of self-denial he had come to the resolution which he had indicated.

Professor Bannatyne reported that all the Presbyteries, except that of Caithness (which had sent no return), had approved of the overture abolishing mutual eligibility with other Churches. He moved that the overture be passed into a standing law of the Church. Rev. J. Macdonald, Rosskeen, seconded. Rev. James Henry, Burghead, moved disapproval of the overture, or to except the Irish Presbyterian Church. Rev. S. Lyle Orr seconded. Professor M'Leod, Rev. Angus Mackay, and Mr. John Robertson spoke in support of the overture. Principal M'Culloch said that the overture was not intended to cast any reflection on their much-valued brethren that had come from Ireland. "Where, he said, would the Free Church have been to-day had it not been for the men from Ireland?" When the vote was taken, the overture was carried by a large majority. Several members intimated their dissent from this decision. A resolution proposed by Mr. Rounsfell Brown, and seconded by Mr. M'Neilage, expressive of the high regard of the Assembly for the brethren who have come to the Free Church, and of the Churches from which they have come, was placed on record.

The Assembly was closed, as usual, with an address by the Moderator.

Remarks.—It is good, we think, that Mr. Hay Thorburn has found his way to a back seat in this Church, and that Principal M'Culloch has got a smart shake in his Rainy policy, but the reformation is far from complete for all this. The dissenting element is still alive and will make itself felt. The Irish members who opposed the abolition of mutual eligibility with other Churches or who wanted the Irish Presbyterian Church excepted, revealed (unwittingly, perhaps, but nevertheless truly) how far they are from being proper Free Churchmen, standing for purity. The Irish Presbyterian Church, which we know a good deal about, and that partly from personal acquaintance, is, in our judgment, very little better than the United Free Church. Un-inspired hymns and instrumental music in worship are common enough within its borders, while the Higher Criticism is not absent. The great majority, in fact, of the Irish Presbyterian Assembly are in favour of modern innovations and modern progressive ideas, and it says very little indeed for those Irishmen in the Free Church who want mutual eligibility with the Presbyterian Church of Ireland. It shows that their conceptions of Church purity are very far astray, and that they will prove not a help, but a hindrance, to anything like real reform in the present Free Church. And still, they are praised and complimented by the apparently more faithful party, notwithstanding their opposition to right measures. What a medley!

Notes of a Sermon.

BY THE LATE REV. LACHLAN M'PHERSON, EAST WILLIAMS,
ONTARIO, CANADA.*

Preached, 7th June, 1846.

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"As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste."—SONG OF SOLOMON, xi. 3.  
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THESE words are spoken by the spouse—the Church—in commendation of her beloved—Christ. They set forth what He is compared with all other subjects, and what she found Him to be to herself. She goes to the forest for a similitude, where she finds one to her purpose. Here were lofty cedars, tall and stately firs, and many others, excellent of their kind, but among them was one superior to them all; this was the apple tree. It possessed attractions which none of the others had. One might stand and admire the stateliness and beauty of the others, but he would find them to be of little benefit to him. They were too tall to afford him that shade from the burning sun so grateful and so necessary in those countries. Besides, they bare no fruit on which he might feed. How delightful to one panting for breath under the scorching rays of the summer sun to discover amongst the trees of the forest a lowly tree spreading out her luxuriant boughs, forming a thick canopy which affords the most refreshing shade, and bearing abundance of the most delicious and wholesome fruit. How readily would he leave the tall and stately trees around and repair with joy to the lowly apple. Here he could find sweet shade and sweet food, and the fruit so near him that he might sit down and pluck it from the boughs which hung themselves on every side so low that the most feeble might enjoy it.

The angels are glorious and shining beings—excellent in themselves—but not to be compared with Christ. He possesses an excellence which none of them possess, and He is to the Christian what these could not be. Angels—those lofty spirits, pure and holy as they are—cannot afford the shade or the fruit which the sinner needs. Christ, although Himself the Lord of angels, yet humbled Himself so far as to become man—a man of sorrows and acquainted with grief. He was made a little lower than the angels for the suffering of death. He stooped so low as to meet our need, our wants. He took our nature upon Him, and thus brought Himself to our level. He brought His salvation within our reach. He is, besides, meek and lowly. Christ is also low in the eyes of

* Rev. L. M'Pherson was one of the two ministers who protested against the Union of the Churches in Canada in 1875.

the world, and none know how to esteem Him but the believer. To others He is as a root out of a dry place, in whom there is no comeliness to the carnal eye.

What could angels do for the soul when he felt the burden of sin, when pursued by the curse of the law, and trembling on the brink of hell? Could angels save him from going down to the pit? No. Although all their shoulders were united into one they could not bear him up. Neither can saints nor angels support the believer in his trials in this world. Often does his soul faint under the burden of trial from within and from without—from the devil, the world, and the flesh. The sun beats hard upon him, and he pants for breath and looks around him, but there is none that can help. The tall cedars and towering pines cannot afford him the shelter and the nourishment and strength he needs. Christian brethren may try to comfort him. They may endeavour to understand and explain his case, but still he pants, he hungers, he doubts, he fears, he cries, and mourns. None can do this but Christ. How joyful is he when he sits down under the shadow of the apple tree and eats its sweet fruit! Then, however highly the Christian may think of the people of God, Christ is in his estimation above them all. "As the apple tree among the trees of the wood, so is my beloved among the sons."

The apple tree represents Christ in His mediatorial character. It was planted by the Father Himself. It came from heaven, and it fills heaven and earth. Christ was elected by the Father and constituted by Him as Mediator. Christ as Mediator affords both fruit and shade to the believing soul.

I.—*Shade.* (1) Christ's righteousness is the believer's covering. By nature he is exposed without any covering to the pure eye of Jehovah, who can see nothing in him but sin. His own filthy rags only render him more hateful to God. He cannot throw them off. He is condemned. Sinners cannot stand in the sight of God. His holiness, justice, and truth would burn them like a worm in the sun. Their being in God's presence would annihilate them. Little do sinners think that without holiness they could not endure the sight of God. He would be to them a consuming fire. He would not require to put forth any effort to destroy. They could not live near Him. The bright shining of His glory would scorch them. O how sweet to the soul who has seen his own nakedness before God, to sit down under the shade of Christ's righteousness. Christ's righteousness is a shield to the believer from the wrath of God. The believer is covered by this tree; he conceals himself under it. His soul was once scorched and parched. He had no peace—"There is no peace, saith my God, to the wicked." All his efforts to help himself were of no avail. He could find no rest in his duties; however well performed God was displeased with them. The covering was too narrow to wrap himself in it, and the bed too short to stretch himself thereon. All his righteousness was but filthy rags after

all; "filthy garments," with which he could not stand accepted before God. (Zech. iii. 3.) God's law was broken, and the sinner could never heal the breach. While he wore this garment he could never look up to God as his Father; guilt made him afraid. He would rather look in any other direction than to God. He found that he was born in sin, conceived in sin. What joy must the soul have felt when sitting down under the shadow of the apple tree! It was said, "Take away the filthy garments." "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." (Zech. iii. 4.) How fair now does the soul appear when clothed with Christ's righteousness! God looks upon him with delight. "He is well pleased for his righteousness' sake." When Christ found His spouse He found her a filthy slave, clothed in rags, but still He loved her. He wooed her, and at length won her heart. She then felt she was poor and naked, and unfit to appear in the King's court. Christ clothed her with His own robe; He threw over her His skirt and covered her nakedness. Christ's righteousness is a thick covering; not a ray of God's wrath will ever pierce through it. It is a garment that will never grow old. O, sinner, will you not flee to the apple tree and hide yourself under it? This Man—Christ—"shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land." (Isaiah xxxii. 2.)

(2) Christ's love is a shade to cover the believer. "He brought me to the banqueting house, and his banner over me was love." (Song ii. 4.) His love is strong as death, and many waters cannot quench, neither can the floods drown it. (Song viii. 6.) All the floods that roared against Christ and went over His soul could not drown it—the floods of ungodly men, floods from hell, and the floods of God's wrath. "Who shall separate us from the love of Christ?" (Romans viii. 35.) His love is unchangeable, and it is so great that it hides a multitude of sins. (1 Peter iv. 8.) Yea, all their sins, which is a great multitude. His love is always awake; it is an everlasting love. Those whom He loved, He loved unto the end. Greater love hath no man than this, that a man lay down his life for his friends. Christ spreads the wings of His love over His people to shield them from the storm—all storms and dangers from heaven, earth, or hell. O, believing Christian and mourning Christian, Christ is spreading over you at this moment the wings of His love. His love will come between you and all danger.

(3) His providence is a shield or covering with which the believer is shielded. Believers seem sometimes as if Christ had no power on earth at all. He is the Ruler and Governor, and none can injure His people. The heart of the king is in the hand of the Lord. (Prov. xxi. 1.) Neither kings nor rulers can injure them or move against them without His permission. He giveth His angels charge concerning them. His angel encamps round

about them. (Psalm xxxiv. 7.) The minutest circumstances of their condition in the world are ordered and adjusted by Him, and He will make all things work together for their good.

They that fear the Lord shall want no good thing. They need never be alarmed at anything which happens to them, let it be ever so adverse, since all comes from Him, and He intends it for some important good for them. How wretched must they be who would make all things depend on chance or accident! They are continually exposed without a protecting hand to accidents which they cannot foresee, and therefore cannot control. Not so the believer; his God is the Governor who notices and controls the least things as well as the greatest. At home and abroad—on sea and on land—among friends or among foes—in plenty or in poverty—in prosperity and in adversity—in health and in sickness—rejoicing or mourning—in life and in death—He is with them and will keep them. He is their Shepherd and will keep them from harm. "Behold, he that keeps Israel slumbers not nor sleeps." The sun shall not smite them by day nor the moon by night. The Lord is their keeper: He is their shade on their right hand. The Lord shall preserve them from all evil: He shall preserve their soul, etc. (Psalm cxxi.) "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth, even for ever." (Psalm cxxv.) "When the enemy shall come in as a flood the Spirit of the Lord shall lift up a standard against him." (Isaiah lix. 19.) His providence rules over them in spiritual things.

II.—*Fruit.* "His fruit was sweet to my taste." This tree is a fruitful tree, this that is spoken of (Rev. xxii. 2), which yielded twelve kinds of fruit, and twelve times in the year—every month—summer and winter, in the time of dark desertion as well as in the sunshine of spiritual prosperity. There is on this tree fruit to suit the believer at all seasons and on all occasions. It is the tree of life, and all its fruits are life-giving fruits, wholesome fruits. Adam shut the way upon himself and his posterity so that he could not come at the tree of life. The flaming sword guarded the way on every side; it turned every way. But Christ opened it up again. The sword of justice exhausted its fury upon Him, and it no longer stands in the way. Since Adam and Eve ate the forbidden fruit, by which they and their posterity were poisoned, all seek after forbidden fruit; the taste is corrupted with the first poisoned fruit, so that they relish no other fruit but that which is deadly. They love to sit under the tree of death—the reptile whose poisonous breath causes death to all who go near it. Let us notice the fruit of the Apple tree.

I. *Mediator*—God-man. This is a precious fruit to the soul in Christ. "For there is one God, and one Mediator between God and men, the man Christ Jesus." (1 Tim. ii. 5.) He is the Mediator of the new covenant—the peacemaker. One who

could lay His hand upon both and reconcile them. As such He is God-man ; He is the Kinsman Redeemer. They are made heirs of Christ and heirs of God. From Him they receive that precious fruit of being brought in relation to God—their nature exalted to a union with the Divine nature. They are by this means brought nearer to God than the angels—they stand nearer the throne in heaven than they—they stand round about the throne—and they have a song to sing peculiar to themselves—it is salvation—a song which angels can only sing in the way of sympathy. Angels like to hear it sung, and try to sing with the redeemed, to strike in with them ; but they cannot sing it like them, they cannot sing it for themselves. In His mediatorial character Christ unites the offices of prophet, priest, and king. These are sweet fruits to the believer :—(1) Prophet : to enlighten him ; all his knowledge, light, and wisdom come from Him. The spiritual illumination of his understanding—this is a precious fruit. (2) Priest : to atone and intercede for him. “If any man sin, we have an advocate with the Father, Jesus Christ, the righteous.” (3) King : to subdue, govern, and defend him. All these are precious fruits.

2. *Pardon.* This is, of course, flowing, as all others also do, from His mediatorial character—sweet fruit this to the soul and the first which he can relish. This is the first thing which the awakened sinner feels he needs. O, how joyful would it be for him to know that his sins are all forgiven ! The believer is permitted to take this fruit too. Let him not be afraid to take it—it is freely given to him of God. Christ is the propitiation for our sins. (1 John ii. 2.)

3. *Reconciliation,* and peace with God. “Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ.” (Rom. v. 1.) O, how sweet to be at peace with God to the soul in whom the arrows of the Almighty have stuck fast ; to the soul continually pursued and haunted with the fear of hell ! Christ is our peace. He made peace. He is the Prince of peace. “Peace I leave with you, my peace I give unto you.” And being reconciled and at peace with God, they are accepted, their persons and services. They are always welcome to His presence—their prayers are heard and their suits granted.

4. *Adoption.* “Beloved, now are we the sons of God, and it doth not yet appear what we shall be : but we know, etc.” (1 John iii. 2.) They are brought into the family of God, and made His sons and daughters, and consequently heirs—heirs of God and joint heirs of Jesus Christ. They have the spirit of His Son ; they have the spirit of adoption whereby they cry, “Abba, Father.” The spirit of bondage, of slavish fear, is taken away. They are not servants but sons—the servant abideth not always in the house, “but the son abideth ever.” Sweet privilege ! Which of you, my friends, can say, “Abba, Father ?” Have you the Spirit of the Son, or are you afraid to say this ? Very few there are who can say “Abba, Father.”

5. *Sanctification.* Believers receive their sanctification from Christ. He is made of God unto them sanctification. (1 Cor. i. 30.) They are chosen in Him unto holiness—they, being united to Him, derive it from Him as their head of spiritual influence. All who are implanted in Him become like Him. This makes them meet for the inheritance of saints in light. This they need, and this is provided.

6. *The Fruits of the Spirit.* "From me is thy fruit found." (Hosea xiv. 8.) These are peculiarly valuable, and sweet to the taste. Let believers but sit down under the apple tree and then they may have their hearts' desire of them. Let them seek them from Christ and not in themselves. (1) Humility; how becoming and also how sweet to the Christian. There is no fruit that grows on the tree more disagreeable to the world than humility: the Christian is never happy until he is humble. Christ was meek and lowly in spirit; He giveth grace to the humble. How difficult to learn the lesson; but O, how sweet the fruit when once learned! To the humble Christian nothing can come amiss; he is happy in all circumstances. How safe! "Be not high-minded, but fear." (2) Godly sorrow: a valuable and sweet fruit to the new creature. "They shall look upon me, etc." This fruit is excellent for cleansing out the bad and unhealthy humours of the soul. (3) Repentance: He is exalted a Prince and a Saviour to give repentance unto Israel and remission of sins. The Christian often laments his hard heart, his obstinate will, his impenitence; on this tree grows the cure; let him come and sit down under it and eat abundantly. In a word, all the fruits of the Spirit are here, for time would fail us if we should speak of meekness, joy, peace, long-suffering, gentleness, love, faith, hope, perseverance, holy zeal, goodness, temperance, etc. Come, then, ye who are weary and heavy laden, and here you will find rest.

7. *Afflictions.* These are all sanctified afflictions—covenant blessings these. "In the world ye shall have tribulation." All who stand around the throne clothed in white with palms in their hands "are they who have come out of great tribulations." Wherever they come from—east, west, north, or south—this is common to them all; none ever got there without tasting this fruit. Medicines are needful; some bitter drops are often added to the sweetest cup. They serve many good purposes, and are to the humbled soul great blessings and even sweet fruit; they bring forth the peaceable fruits of righteousness in them that are exercised thereby. (Heb. xii. 11.) Unconverted sinner, you have afflictions too. Are you not conscious yourself that in bearing them you are alone? You have no comforter. They come to you as the bitter fruit of sin without being qualified with the virtues of Christ's blood. To you they possess no healing quality; instead of being medicines they are poisons—they do you no good. If you die in your sins, they will prove to have been only foretastes of anguish and tribulation which shall have no end.

8. *Promises of grace here and glory hereafter.* These are delicious fruits. They remind you of heaven. Like the grapes of Eshcol, they are fitted to cheer you up with a view of what grows on the other side Jordan—in the heavenly Canaan.

These, then, are some of the apples which grow on this goodly tree. In another place it is said to yield twelve kinds of fruit, signifying not a definite number but the great variety which it affords; and it bears fruit at all seasons of the year, for the young, for the middle aged, and for old people—for every age of the world, and for every state in which the Christian may be.

III.—“I sat down under his shadow with great delight.” Christ's shade and fruit will not benefit unless the soul come to them and sit down. This implies the exercise of faith upon Christ by the Christian. Observe the phraseology. It implies that the soul is well pleased with the shade and fruit it has found, which is further acknowledged when she says, “His fruit was sweet to my taste.” It was just such as she wanted; it agreed with her taste. The fruit might be good and yet not agreeable to the taste—a taste must be imparted.

To sit down implies an intention to remain, which, when it is voluntary, shows that the person who sits down is well pleased. Her sitting down implies resting; she had need of rest. “Come unto me, all ye that labour and are heavy laden, and I will give you rest.” (Matt. xi. 28.) Christ is as the shadow of a great rock in a weary land. (Isaiah xxxii. 2.) The believing soul who comes to Christ need never go away again. He may sit down—take up his abode—under this tree. It will never fail. No winter will strip it of its fruit or leaves; it bears at all seasons. Whatever stage the believer arrives at here, he only stays but to draw breath and refresh himself. The sweetest repast is sometimes scarcely spread when the table is drawn and he must leave. His loins are always girt and his staff always in his hand as a pilgrim. He eats his meals as it were with haste, and standing. He is not allowed to sit down at all; this is not his rest. But not so with regard to coming to Christ—once there he need never depart. Nay, indeed, once in Christ and the believer never more is separated from Him. He has found a resting place not for a day, a month, or a year, but for ever.

Unconverted sinners, let me call upon you to come and hide yourselves under this Shadow, and eat of these fruits of the Tree of Life.

The “Bulwark.”—This old-established Protestant Scottish monthly still holds on its way. In the days of Drs. Cunningham and Begg it was quite a power on the Protestant side. In recent years, however, it fell off a good deal, but we are pleased to observe that recent issues seem to show more liveliness and vitality. Surely there is as much ability yet in Scotland ranged on the Protestant side as to restore her one outstanding Protestant monthly to the high position it once had.

Letters of the late John Macleod,

ST. JUDE'S, GLASGOW.

(Continued from page 54.)

GLASGOW, 4th January, 1900.

MY DEAR D—,—Your most welcome letter came yesterday, and I was pleased to hear that you are well. . . . I have been down at Dumbarton to-day, as it was the fast day there in view of having the Sacrament of the Lord's Supper dispensed first Sabbath. We had a very nice sermon from Mr. — on Psalm li. 12. He spoke much about the children of God being a people separate from the people of the world. After speaking much about that, he said that he did not mean that their own heart's experience is that they are separate from the world. He said they were like a man going on a journey and his dog following behind him; he tried to turn his dog home, but the dog would not; he tried to cause the dog to leave him by casting stones at him, but he could not get rid of him, so he had to put up with the brute's adherence. . . . I am afraid to say anything from myself while I am left with a hard and stony heart, and that for my sins; for there is nothing else that provokes God to take away His Spirit but my own sins. It is by reason of my hard and stony heart that I would desire to live another day in this body of sin.

I am grieved I have to tell you that our dear friend, Mr. Donald MacKay, is very ill since two or three weeks. It is your duty as a professing Christian to pray earnestly that, if it be the will of the Most High, he may be spared for a time, as the Lord's true servants are so few among the sons of men. I have been to see him on Thursday evening, when he was very weak. There was none with us at the time, and he repeatedly said: "Am I Thy servant, or am I not?" I said to him, when I was leaving him, that I hoped he would soon recover and be able to get up again. He said: "If that is the will of the Most High, but I should seek rather to be reconciled to His will." I heard since that he is better, and that he got out of bed for a little while.

Dear D., we have great need, at the beginning of another year, that we should be enabled to count our days, that we might apply our hearts unto wisdom—the wisdom which none of the rulers of this world knew; for had they known it, they would not have crucified the Lord of Glory.

We all join together in wishing you a happy and joyous new year. Chirsty says the next time you are to stay a month in Southampton you should come home, and I would second that motion. I trust you will bear a little with my folly. . . . May the love of God, which passeth knowledge and understanding (to them who ever got a taste of it), uphold you unto the end, so that you would not fear though thousands ten set round against you be.—Your affectionate friend,

J. MACLEOD.

GLASGOW, 19th January, 1900.

MY DEAR D—,—Your most acceptable letter came yesterday, and I was glad to know that you enjoy a measure of health. I was often wondering at the correspondence which passed between you and me. I must say there is some brotherly love in it, and the truth says, "Let brotherly love continue." Now, in considering this truth, we see that love cannot continue where there is no love; but Paul expresses this truth to the Church whom he knew had brotherly love, but he was afraid that it would not continue. He did not say, "Have brotherly love," for he knew they had it, but he warns them of the need they had of exercising this grace toward one another. Now, this is what I am afraid of—that it will discontinue; not that I had not a token of the love of Christ, but I am afraid of the mountains that stand between me and Christ. Only, I would say as Ruth said to Naomi, "Entreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried; the Lord do so to me, and more also, if ought but death part between thee and me." So the gracious soul says to Christ—that nothing but death can part them. Now, a word between you and me (as a man said in an issue of our Magazine): sin has not been the cause of our meeting, and I hope sin will not be the cause of our parting. The gracious soul may find itself in this condition at times that it cannot join itself to the Lord's people, because they are a people that have got a clean heart, and it cannot join the men of the world, for his nature is contrary to theirs. But where grace is, the soul will be enabled to say again with Ruth: "Let me find favour in thy sight, my Lord; for thou has comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens." Many a time the children of God find mountains rising up between them and Christ, causing them to conclude that these mountains will banish them for ever from His presence, and they will never reach the promised land. They are often like to give up all hopes, and, indeed, they would do that, were it not for the truth of God. But when they find in that Word that that was the very experience of the true Israel, and that what they concluded would be their ruin turned out to be a cause of rejoicing. But, dear D., time will not permit me to enlarge on this subject, as I wish to post this letter to-night.

Mr. Mackay is much about the same, only I don't think he is worse. . . . I am glad you met with a Sutherlandshire man there, and perhaps he is one who would rather the fiery furnace than worship the king's idols. May the Lord be with you and uphold you in His love is the prayer of your affectionate friend,

JOHN MACLEOD.

At the Eleventh Hour.

BY GEORGE STEDMAN, MINISTER, BRIGHTON.*

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 "The wicked is driven away in his wickedness: but the righteous hath hope in his death."—PROV. xiv. 32.  
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THE following circumstance occurred during the month of October, 1858, and is, to the best of the writer's memory, faithfully related. It appears to him a true, yet solemn illustration of the scripture quoted above.

Speaking of the experience under Ps. cxvi. 3: "The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow," I named the power with which Satan is permitted at times to impose on the senses. One individual present spoke to me after, saying he knew by painful experience the truth of the remarks on this matter. He took occasion to inform me of a woman, the wife of a publican living near his house, who was considered by her family, the doctor, and parish clergyman, to be quite out of her mind—"perfectly insane"—and past knowing any one or anything. From things connected with her, which he named, he judged her case to be simply that of sound conviction of sin, and the guilt of it charged upon the conscience. These, in connection with the fearful power of Satan to induce despair, were the real occasion of her dreadful position. His relation begat in my mind a strong desire to see this poor creature; and I purposed, if Providence favoured me, to attempt to do so.

Three weeks after this, 17th October, the same person spoke to me again of the poor woman, which increased my desire to visit her; and going that evening to preach within two miles of her residence, the strength of my desires increased. Many difficulties presented themselves to my mind. However, I believed God could remove them all, if it was His will I should see her. This will I wished to know as I rode along. At length I determined in myself, if the next morning was fine (for it was then wet, and had been for some time), and my mind still led that way, I would go. The morning was fine, and the desire of my mind in no measure diminished. I went, and tying the horse to a gate, entered a friend's house, and told him the object of my coming. He said, "I think it will be of no use; for she is quite out of her mind, and has taken notice of no one these four weeks. Besides, I do not believe they will let you see her." To which I answered, "I shall try, at all events."

Accordingly I went into the public-house, and seeing the

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husband of the sick woman in the bar, I told him why I came in, viz., from a desire to see his wife. He said, "It is of no use; she is quite deranged, and has noticed no one for this last month." I answered, "I understand such is considered to be her state, but have an impression it is not so, but that it is soul trouble; and therefore I should like to see her;" adding, "Of course, it is for you to say yes, or no." His niece coming in at this juncture, he asked her what she thought of my seeing her aunt. She agreed with him, adding, "It would only harrow up her feelings, and the clergyman decidedly pronounced her to be perfectly insane." I replied as before, "I should like to see her." "Well," the niece said, "I will call the nurse to you." The nurse came, who fully agreed with the husband and niece, adding, "Had you come a month ago it would have been of use, but now she is too far gone." To her I said, "I should like to see her, but cannot force myself" (feeling confident that if it was *God's* will I should see her, He could and would make a way). She then said, "Her own sister is with her, and *she* ought to decide if you see her or not. I will go and speak to her." The nurse then left the room, and soon returned with the sister. All concluded it would be of no use for me to see the invalid. I said, "Of course, you must say yes, or no. I cannot force myself; but *I should like to see her.*" The sister replied, "We will go upstairs, and see." The nurse, who had left the room with her, soon returned, and told me I was to see her, and as we ascended the stairs, said, "You may expect to be ordered out of the room as soon as you show yourself." I replied, "I am prepared for all that."

The sister met me at the door of the sick chamber, and introduced me to the invalid by saying, "Here is a gentleman kindly come to speak to you, sister." The invalid looked, and beckoned me out of the room with her hand, saying, "Go away! go out of the room!" I kept walking towards her bedside, while she with increasing vehemence kept ordering me out. Finding I did not go, she closed her eyes and was silent. I then addressed her: "You are in a low place, ma'am." "GO AWAY! *I can bear nothing,*" again closing her eyes. After a pause I again spoke, "Your soul is lost, is it not?" With an eager and anxious expression, she said, "*Yes, it is.*" I asked, "Are you *sure* of that?" "*Yes, quite sure! I am lost! I am gone!*" "How long have you felt this to be your case?" "Oh, for the last *month.* I have had nothing but *death, and destruction, and the place* (meaning hell) before me. I can smell it, I can smell it," accompanied with an expression I shall not soon forget. I said, "I am not so sure you are going there; for I read in my Bible that Jesus Christ came into the world to seek and to save that which was lost." "Not *me,*" she replied, "*not me! I am lost! I am gone! I haven't a minute to live!*" I replied, "Thousands live and die without *ever feeling* their lost estate as *you* do, and drop into hell: but all who win heaven feel more or less they are

lost, as you do." "Ah, not me! not me!" I added, "God says, 'I will have mercy on whom I will have mercy,' and if He will have mercy on you He will. My opinion is that Jesus has to do with you." "No," she replied, "the Lord Jesus will have *nothing* to do with me. I am sure *I am lost, I am gone! and I haven't a minute to live,*" laying, as she generally did, great emphasis on the last sentence. I said, "O, as for that, God can make short work of it with you, as He did with the thief, who did not feel his lost estate until death had begun its work on his body; and he cried, and got the blessing in his last moments. Nor did he obtain it for his *good works* either; for it is very evident he got his living by thieving, and was hung for his misdeeds at last." "Ah!" she replied, "that is what I have been at *all* my days. He will have nothing to do with me, I am sure. *I have committed the unpardonable sin!*" (giving a scrutinising glance, as much as to say, "What will you say to that?"). I replied, "If you have committed that sin, it is all over with you; for there is no forgiveness for that in this world, nor in the world to come." "OH! I AM LOST! I AM GONE! I HAVEN'T A MINUTE TO LIVE!" she agonisingly replied.

I asked, "What did you do when you committed that sin?" She was evidently surprised at the question, and after a pause said, "I do not know." "No," I replied, "I do not think you do." "But," she quickly rejoined, "*I have done it! I have done it! and I am gone!*" "Well, if you have sinned that sin," I proceeded, "I can tell you what is with you. You have nothing in your heart but wrath, malice, and hatred against God, Christ, the Bible, and His people." With a look and manner most steadfast and firm, she replied, "All that is with me!" "And more than that," I continued, "if you have indeed committed that sin, and Jesus Christ were to come to you with a full and free pardon for all your sins, and present it to you—if you have *indeed* committed that sin, you would reject it with all the malice and rage imaginable." Her manner and reply, I think, will not easily be forgotten by me. Lifting up her poor hands, and striking them down upon the bed-clothes, she answered with intense feeling, "*Oh, would I though? Wouldn't I be glad to get it! wouldn't I be glad to have it!*" "Ah!" I replied, "I thought such was the state of things. There is hope in Israel concerning you, though you cannot entertain a hope for yourself." "No, not me, not me!" reiterating her oft-repeated tale, "*I am lost, I am gone, and haven't a minute to live!*"

I asked, "Do you ever feel inclined to pray, and to cry to God for mercy?" "No," she replied, "I do not pray! I cannot pray!" I said, "I think you *do*." "Oh, no, not me!" was her answer. "To my mind your speech betrays you," I replied, "for you just now said, 'Would not I be glad of a pardon?' and if you can *welcome a free pardon* you must feel your need of it; and if so, you must desire it; and that desire is the very substance of

prayer; although by reason of your sins, guilt, darkness, and Satan's temptations, you cannot perceive it." "Oh, no, it is not me!" she again cried, "*I am gone, I am lost, I never pray!*"

The sister and nurse told me after that for months her cries for mercy were almost constant, and her distress great. I may add here that this conversation was often interrupted by the sister and nurse (both of whom were present), in giving frequent expression to their great astonishment at her rationality, and as repeatedly affirming she had not spoken so to anyone for a month.

I then said, "Shall we try and pray?" "Yes," she quickly rejoined, "do." I bowed my knees by her bedside with the others also; and feeling in the exercise to plead and argue the case before the Lord, was led out to rather a lengthened prayer. When I ceased, and almost erewhile the sound of the last word died away, she looked up, saying, "I did not hear you." I replied, "I think you did." "No, I did not. I was asleep; wasn't I asleep? Did not you see me asleep?"* "No, I did not," I replied. "You must pray again," she eagerly added, when her sister interrupted by checking her. While her sister was talking, I cast my eyes on a Bible, which I had looked for in vain before. Reaching it, and turning to the 38th Psalm, I said, "I have here a Psalm of David, the man after God's own heart, in which he beseeches God to have compassion on his pitiful case, which was very much like yours; as perhaps you will see if I read it." She instantly replied, "No, not me, not me!" I began to read, and was struck at the similarity of some of her expressions to those of the Psalm, and could not forbear remarking from time to time, "David and you *talk* very much alike, at any rate." "No, *not me, not me!*" was her constant reply, still putting everything away from her.

I then read steadily through the Psalm; and while doing so she suddenly roused up, calling to her sister and the nurse to raise her up in bed. We raised her. She closed her eyes, evidently spent by the exertion. At length, looking up and raising her hands, she said, "*Now I begin to see.*" I said, "What do you see?" "I see," she replied, "*that David was as bad as I.*" "Yes," I said, "quite as bad, and perhaps a little worse (though your case is very bad); for in another Psalm he cries out, 'O Lord, let not the pit shut her mouth upon me.' And Jonah cried, 'out of the belly of hell.'" Jeremiah's, Hezekiah's, and others' cases also I named to her, and that God delivered each. "Oh," she said, "you must pray again; and *you must not leave me. I haven't a minute to live, and I cannot let you go.*" She pleaded so eloquently and powerfully that I felt myself in a fix. At length I said, "If I could do you any good by staying with you, I would do so; but I cannot, nor all the good men in

* This circumstance was accounted for afterwards, the nurse telling me she had rejected all food, and not a crumb of solid food had entered her lips for a month.

the world and angels together. None but God can do for you what you want done, and I am of opinion *He will.*" She began to urge me again, saying, "I cannot let you go;" to which I said, "I am expected at Brighton to-night, and therefore must go; but I shall be this way on Friday or Saturday next, when (D.V.) I will see you again." "*Will you?*" she eagerly replied, "will you come and see me again?" "Yes, certainly," I replied, "if spared." "But there," she said again, "I haven't a minute to live. Do you think I have a minute to live?" "Yes," I answered, "I see no signs of death about you, to indicate you will not live till then." "You must pray again before you go," she said. As I fell on my knees again she clasped her hands, and when I ceased she added a hearty "Amen." She repeatedly reminded me of my promise to see her again, only interrupted by such expressions of gratitude as I never remember to have heard.

So I left her, and on going downstairs the nurse told me that the clergyman who for some time visited her gave up going, saying that the last time he saw her "she was perfectly insane, and knew no one, nor understood anything that was read or said to her."

I returned to the friend's house where I left the horse, and related to him and his wife the substance of the above. While doing so, the tears rolled down the face of the latter, and she exclaimed, "I was sure no one had seen her that understood her case, and I had earnestly desired the Lord to send some one to see her who did." Thus her desire was granted, as was the friend's who first named the case to me. His sister also told me they had both been led to entreat the Lord to incline me to go and see the poor woman, though neither expressed a wish even that I would go. I am now glad they did not, the hand of God appearing thereby the more conspicuous.

I returned home, and the poor woman with me: she lay heavy on my mind, and close too. On my way home I turned into a house of prayer, where a few friends met that evening (Pavilion Chapel, Brighton). Mr. S. Sears officiated. I was called upon to speak in prayer; and finding the poor, dear woman pressing on my mind, I spread her case before the Lord and the people thus: "Lord, be pleased to appear for the poor woman I saw to-day, who is near her end, and is feeling in the gulf of despair." Mr. Sears commented on the 23rd Psalm, and concluded with prayer, when he took up her case in a remarkable manner. To me he appeared to have his mouth so filled with arguments on her behalf I could only drop my head and weep before the Lord. This circumstance of Mr. Sears' prayer was noticed by several persons present that evening.

During the interval until Friday I was at times fain to follow Jehoshaphat's example, and set the musicians and singers before to praise the Lord; and anon hope and confidence were nearly gone. I enquired of the friend who came with his cart on Friday evening to meet me, whether the poor woman was alive. He told

me the last he had heard was she was just alive at two o'clock, and that was all. We reached the house a little after ten. When I entered the door, the sister asked me to go upstairs, adding that her sister was much altered, past speaking, and knew no one. I enquired if she thought her sister would last till the morning. She said, "No, we think not." When I entered the room where the poor woman lay, her eyes met mine; she fixed them on mine as I walked to the bedside. I took her hand, saying, "Is Christ precious to you? Has He appeared for your relief?" She gazed steadfastly upon me for a while as I waited for her reply. Then, casting her eyes round the ceiling, fixed them again on me for a time, then closed them, saying nothing. Her sister spoke, "She does not know you, sir, nor what you say." The dying woman looked at her sister, and then at me, beckoning me towards her with her finger. I again took her hand, asking the same questions; and, if she could, urged her to tell me if she was unhappy. She then appeared to put forth all her remaining strength to speak, but only uttered an indistinct moan, and closing her eyes, did not look up again. I judged her to have been conscious.

The next morning I was favoured with sweet and solemn moments in prayer to God. This was near the time of her departure. She died about seven o'clock on Saturday morning, 23rd October, 1859. I called at the house in the course of the morning to enquire more particularly respecting the deceased. Finding her husband and sister in the parlour when I entered, I said to him, "So your poor wife is gone." "Yes, sir," he replied. "Gone home," I added, "to a *happy* home, I trust." He immediately burst into tears, covering his head with his handkerchief. I then addressed the sister, saying, "I am come to enquire if you saw any change in your sister after my visit?" "Yes," she replied, "there was a change; she was not so distressed after. She would sometimes lie and sing, and always had something pleasant to say when she woke out of sleep." I sat silent. She at length continued, "When I have been sitting by her she would break out, while both her hands and eyes were uplifted, and say to herself, '*Peace! peace! comfort! comfort!*' a very different state from asking, as she often had done before, 'Do you not smell the brimstone, sister?' On another occasion," continued the sister, "awaking from a doze, looking upward, she said, 'O sister, do you see? do you see?' I said 'What, sister?' She replied, '*Up there, up there! Oh beautiful! oh beautiful!*' And when unable to speak, she roused from sleep with a very sweet smile and happy countenance, looked eagerly round the room, and seeing her husband, who was present, beckoned him to her. He went to the side of her bed and asked what she wanted. She put up her face, smacking her lips, pointing at the same time upwards with her hand. He understood she wished to kiss him previous to her departure to the other world. He kissed her, and she him.

She then beckoned to me, making the same signs, and I did as her husband had done. She again looked round the room, and seeing no one else there, closed her eyes."

While this relation was being given I felt sure, and (if I may use the expression) more than sure, of her safety, and could not help saying to her husband, "I have no doubt, sir, but your dear wife, whose mortal remains lie above us, is now in eternal glory, singing the song of the redeemed." As these words fell from my lips, terrors seemed to fall or seize upon him. He knew not, apparently, what to do. He covered his face for a moment, then hastily snatching a tumbler nearly full of liquor, seemed at one swallow to empty it, and immediately covered his face again. I sat looking on. The sister, addressing me, said, "I could never account for my poor sister's great distress, for she was always a good liver. I thought she must have done some one a serious injury, and asked her if she had done so; but she replied, 'No, not that I know of;' so I could not account for it." I replied, "I am not surprised at what you say; but if ever God is pleased in His tender mercy to show you what He showed your now happy sister—the *evil of sin*, you will cease to wonder at her distress; and you will then see there has been sin enough in one hour of your life, and *that* the best spent one you can select, to damn you for ever, unless sovereign grace saves you. And," I further added, "if *you* never know this, or," addressing the husband, "if you never know what the evil of sin is, you will never feel your need of a Saviour, thus never seek one; and dying so, must be lost for ever, and where *your* sister and *your* wife is you will never go." This speech added evidently to the man's distress, and I went away.

The next Monday, Oct. 25th, I called on the friend at whose gate I tied my horse. On seeing me he said, "You have heard, I suppose, that the man is dead?" "No," I replied. "He died yesterday at 12 o'clock." I then went again to the house of death, and saw the sister, saying to her, "You have been visited again by death, I hear." "Yes," she replied, "poor S—— is dead." I said, "I saw no appearance of death about him; what was the cause of his death?" She answered, "He never rallied from the blow. He felt a load at the pit of his stomach which he could not remove. We had no apprehension of his death till about half an hour before he died. The last words he said were, seeing us concerned, 'I shall be all right presently.' Then he fell back and died." I have since learned he flew to drink, and was not sober from the Saturday afternoon until he died the next day at noon. They were taken in one hearse, and buried in one grave in Lamberhurst churchyard, Kent.

Thus I have written, to the best of my memory, the principal circumstances and conversation which took place, and leave the reader to form his judgment if the scripture quoted at the head of this relation be verified or not in this solemn visitation. "The

wicked is driven away in his wickedness ; but the righteous hath hope in his death." In life united, and not far divided in the time of death, but oh, what an infinite separation after !

They kept the Hoad's Corner public-house in the parish of Dallington, Sussex. The following particulars were collected afterwards. The man had once been a flaming professor of religion, could profanely boast of his seven years' profession, and afford to ridicule everything sacred. He used his wife cruelly. She had more than once or twice kept out of the way for a week and fortnight together, lest he should do her some bodily harm. So she had anything but a happy home here. The woman used when well to tell the nurse, who attended my ministry at times, that if she went to hear that man (meaning myself), his doctrines would drive her distracted. If this was so, it is rather more than singular that the God of that truth he through grace preaches should have sent it into her heart, and have brought her into that very state she predicted, and then send the very man she so despised and cautioned the nurse against, to bear the water of salvation to her parched and afflicted soul. May we not truly say with the poet :

" God moves in a mysterious way
His wonders to perform ;
He plants His footsteps in the sea,
And rides upon the storm.

" Deep in unfathomable mines
Of never-failing skill,
He treasures up His bright designs,
And works His sov'reign will."

Trusting God in Adverse Circumstances.—It is not often we find ourselves so much at one with the replies the Rev. David Smith of Blairgowrie gives to his correspondents in the columns of the *British Weekly* as we did on a recent occasion. He had been asked by a correspondent to give his opinion on Sabbath harvesting. In giving the opinion, in which he condemns harvesting on the Lord's day, he quotes from Carlyle's description of a lowland farmer, David Hope by name, who gave utterance to a memorable expression on the matter. He lived on the Solway shore, two miles east of Annan, "a wet country with late harvests." One morning while the grain was ready to put in some one rushed in while they were about to take worship, saying—"Such a raging wind has risen, and will drive the stooks into the sea if let alone." "Wind," said the worthy farmer, "wind canna get ae straw that has been appointed mine; sit down and let us worship God." If there were a few more of David Hope's stamp, not only in the south, but also in the north of Scotland, the country would be the better of them.

Addresses to the People of Otaheite.

*Designed to assist the Labour of Missionaries and other
Instructors of the Ignorant.*

BY THE LATE REV. JOHN LOVE, D.D.

(Continued from page 63.)

FOURTH ADDRESS.

YE people of Otaheite, listen attentively to our voice while we declare to you the words of Jehovah, the living God. He is not far off from you, though your eyes cannot behold Him. He is present now in the midst of us. While you are before us we behold in you the living images of our God, and the visible monuments of His glory. And when you are struck with awe by hearing of His invisible majesty, your countenances become solemn; you look with your minds beyond the sun and the skies; you look to the other side of death, into the vast ocean and skies of eternity. You say, How shall we, poor creatures, meet Jehovah when we are dead? How shall we go forth to Him into the awful darkness of eternity? Then, your hands being clasped, you look upwards, and silent tears drop from your eyes. Then, O beloved brethren and sisters, we also weep, and we say within ourselves, Now Jehovah, our God, is coming near; now His light is just going to dawn on these immortal souls! For when men are cast down, and feel darkness in their minds, and are afraid and sorrowful, then our God hastens to speak to them and to cheer them with His light.

You are our friends, and we will tell you what was in our minds when we were going to leave our own country, and when we were wandering on the face of the ocean solitary. Sometimes we were exceedingly sorry; we sat down and groaned; and our sorrow was so great that we could hardly speak to each other, and we cared not to eat or to drink. For we thought within ourselves, What if the people of Otaheite prove wicked and refuse to hear us? What if they will laugh and make sport when we speak to them? What if they be angry, and begin to express rage against the holy words of Jehovah? Then He will be angry and will say to us, "Come away from the people of Otaheite. I will not speak to them any more: I will let them alone till they are dead. Then they shall come forth to meet me in eternity. Then I will punish them. Then I will say to the wicked spirits, Go drag these wicked men and women down to the pit of darkness and fire; they would not be instructed; they would not know me!" And we thought we would go down to our graves mourning, and saying, Alas! the poor people of Otaheite will certainly perish, and be miserable when they are dead!

Thus we were exceedingly sorrowful: but now we are not so sorrowful. Our God now makes us glad. He causes us to hope that He is coming to save you. Men and women of Otaheite, do

you not begin to understand the words of Jehovah? You do begin to understand. Are you not willing to hear more of the words and wonders of Jehovah? You are willing.

We are now going to tell you very wonderful things, such as you never heard before. You shall know that there is no other God like to Jehovah, our God.

We said to you that when the first man and woman became wicked, and tried to run away from God among the trees, and were greatly afraid, He promised to send another Man who would save the children of men. The man and woman believed the promise of Jehovah, and trusted in the Man whom He promised to send into the world. Then Jehovah loved them again, and pardoned their disobedience. The man and woman again became good and happy, they lived a long time in this world, and saw many of their children and children's children. They told their children the promise of Jehovah, that He would raise up another perfect Man who would save them, and they encouraged their children to wait for that Man and to trust in Him, and to tell their children still to look for Him, though He should not come for a long time. They died, and entered into the happiness of eternity; and all their children who believed in the promise of Jehovah also, when they died, entered into the happiness of eternity, trusting that the Man would come, and that Jehovah would not lie.

Still, however, the promised Man did not come. After a long time there arose three very holy men, the father, the son, and the grandson. To every one of them Jehovah spake many times, and said that their children would become a great nation, and that, after some ages, the Man whom He had promised would be born in that nation. He also promised to give that nation a particular country to dwell in, in which country the promised Man would be seen.

Jehovah did as He promised to the three holy men. Their children multiplied exceedingly, and rose to be a great nation, much more numerous than the people of Otaheite. But they lived then among another people. And there was between them and the country which Jehovah promised to their fathers, a narrow deep arm of the sea, and after that a wide, barren wilderness. But the king under whom they lived, and his people, wanted to make them slaves, and cruelly murdered many of their little children. Then Jehovah killed the first-born child of that cruel king and of every one of his subjects. They were then terrified, and gave the people of Jehovah leave to depart. But when they were going away, that wicked king and his people rose up in great fury and pursued after the people of Jehovah, and overtook them on the very shore of the narrow, deep arm of the sea. Then the people of Jehovah thought they must all be murdered, but they cried to Jehovah. Immediately Jehovah, who created the vast sea, opened the bowels of the great deep, and caused the waters to hang on each side as if it had been a lofty, strong wall, and there appeared a plain path through the bottom of the sea. He

likewise kindled a pillar of fire, which gave light throughout that whole path. Then the people of Jehovah walked through on dry ground in the bottom of the sea. But the wicked king and his people would not give over their pursuit, and presumed to enter that deep path through the sea. But they had no light and could not get forward; and whenever the people of Jehovah got to the other side the high walls of water fell down at once and swallowed up that cruel, wicked king and his wicked people.

Then the people of Jehovah entered the wide, barren, dreary wilderness, on their way to their promised country. Here they were ready to die for thirst and hunger. But Jehovah sent down bread to them from the clouds, and made waters to burst out of the hard rocks and to accompany them through the dry wilderness like a river.

Many of that people, however, though they had seen all these wonders, continued proud, wicked, and disobedient. But before He would suffer them to go into the country which He had promised them, Jehovah came forth among them and showed them His power and awful majesty, so that they all trembled before Him.

Now hearken attentively, ye people of Otaheite. We will show you the way in which the glorious Jehovah appeared, to strike with awe that ungrateful, rebellious people.

But you are musing on the wonderful things we have now told you. We will not, therefore, declare to you any more of these wonders of our God till we meet you again. Then we will show you how Jehovah—the great, invisible King—struck His people with awe and made them afraid of His anger, that they might not be wicked any more, but might reverence His majesty, rejoice in His pity and condescension, His goodness, love, and bounty.

And you, O people of Otaheite, you must be struck with awe, you must be afraid for a little while of the terrible anger of Jehovah, because of the evils you have done. You must learn to be very humble and submissive, and to stoop down like little children before Him, the great King, that He may come down to you, that He may take you in His arms and embrace you, and show you in your minds the wonders of His love and the glories of the Man whom, according to His promise, He at length sent into the world. For Jehovah spake thus to one of the fathers of old—"Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." And the great Man whom Jehovah sent into the world, when standing amidst a vast multitude of sinful people, stretched out His hands towards them, and looking at them with eyes of love and compassion, said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

(To be Continued.)

Memoirs or Spiritual Exercises of Katherine Colace or Mrs. Ross.

THE RELIGIOUS EXPERIENCE OF A SCHOOLMISTRESS OF THE
SEVENTEENTH CENTURY.

(Written with her own Hand.)

(Continued from page 68.)

THE Lord was very gracious to me during my abode in that place (Ross-shire), and made up the want of public ordinances and fellowship; for there was nothing but a vast howling wilderness, neither ministers nor people knowing anything of God when I came there. But shortly after the Lord sent the Gospel to that place, and polished a shaft for Himself, to be the voice of one crying in the wilderness, etc., and then the wilderness blossomed like the rose, even as I was made to hope when I came first there. For, being somehow taken up with the sad condition of the place and my own loss, I got many a comfortable promise to that purpose, whose accomplishment I saw. The Lord made me also to dispense with the want of kindness from relations, with which I had been well used, so that I did not so much as desire to see them.

I was wonderfully helped to patience under afflictions, though what I met with in that country was not light in itself, and was aggravated by many circumstances, especially from these who should have been most comfortable. I was also helped to as much tenderness in that place as ever I wan to since, though I never had so little external help. I was not altogether left to barrenness in converse, as I had occasion, with persons wanting grace. As for others, I was a considerable time there before I saw any; but afterwards the Lord both gave some spiritual acquaintances, and helped me to improve them to advantage.

There were four lying rods that accompanied me for at least the space of twenty years together, which began with me in that place, by which I received much benefit, viz., sickness of body, death of children, outward difficulties, and many crosses from my nearest relations, besides what were transient; but they were blessed to me for making me a stranger on the earth.

I met with so many spiritual mercies in that wilderness that I desired, before I went from thence, to get an opportunity to declare to others what the Lord had done to my soul; and, as to the substance of the petition, I was heard. For, after I had lived almost four years in Tain like a hermit—not being one night all that time out of the house I had lived in—I came over to Moray for a visit, and fell sick. Then the Lord brought to my remembrance His kindness to me in the wilderness, and I, not being able to contain myself, spoke of it to all that came to see me. So this was reserved for making my acquaintance in Moray, where I was

to live for twenty years thereafter, where I was kindly entertained by the Lord and all that knew Him.

I got a call to stay in the parish of Oldearn, which was the place I came to for a visit ; and my family being in Ross, where I met with much kindness from the Lord, and having some acquaintances that were very dear to me, especially Mr. Thomas Hog, with whom I desired to consult about the change of the place, I was unwilling to close with it till first I went to Ross. But that behoved not to be, it being the Lord's mind that I should come to that place ; and, had I gone to Ross before I had closed with their call, I would not have been suffered to come from thence, as I afterwards found by their dissatisfaction with my coming to that place. The Lord's hand remained on my body till I closed with my call to Moray, and then I got health. Ever since that time it hath been the Lord's way with me, when to remove from one place to another, He still laid His hand upon my body, threatening death ; and when I searched and found I was called out of a place, and closed with it, then I got health, importing my unwillingness to change places ; but the Lord saw it meet that it should be so.

I met with much mercy in that place, so that for nine months together I had constant communion with Christ, wherein all my spiritual senses were satisfied. I saw, I felt, I heard His voice ; I savoured His name as ointment poured forth ; I tasted that He was gracious. During that time, for the most part, I was sick, but unconcerned with that ; my heart being wholly and constantly taken up with Christ, I saw no beauty in anything but in Him. I met with an extraordinary confirmation of His love, that I incline not to mention, the sense whereof had almost broken my body ; but by providence there was a wise friend beside that diverted me, and so recovered me.

But after this I was sore tried with subtle tentations to sin ; but the Lord graciously preserved me. I also met with some trials of affliction : One was (besides the death of two fine children in that place, and two before in Ross—some of which were of more than ordinary expectation), I had a young one overlaid by his nurse, whereof I had warning before, which yet I took not, laying more stress on the judgment of others than my own, who thought these things to flow from my affection, and though they often recurred, to the breaking of my peace and health. I could not rest in the night for near a month together ; but still judging, with others, that it proceeded from my affection, I fought against it till what I greatly feared came upon me ; and then a hell arose in my conscience for blood guiltiness, and sin against light. I roared through the disquietness of my heart, and Satan was also let loose upon me, still sounding that in mine ears, "Pursue and overtake, there is none to deliver." Only that word kept me up insensibly—Christ's soul was troubled. Thus I continued in extremity for eight days, much without sleep, crying out against

myself. Then I began to enquire what I should do, and I remembered that Christ prayed in His soul-trouble; but I said I could not pray. At length I resolved to make use of words, and so I laid out my case to the Lord, and called for a Bible, and began to look upon Job's sufferings, and was directed to a suitable place—Job xxxiii. 27, 28, 29. What I noticed most was—If any say "I have sinned, and perverted that which was right, and it profited me not," then the promise was to such. So I could say that I had sinned, and it was far from profiting me, for it sore hurt me. Now, the promise was—He will deliver him from going down to the pit, and his life should see the light. This was very suitable to me; but Satan fought by all means to make it ineffectual, and did so far prevail, through my great weakness, that I thought, except I got a parallel of that promise, I could take no comfort from it. And so the Lord in mercy directed to Jer. iii. 13: "Only acknowledge thine iniquity," etc. This proved only a little divertisement from the extremity, for my trouble remained till I was almost gone. And then the Lord sent an interpreter—one of a thousand—out of another country, whom I longed to see, viz., Mr. Thomas Hog, and as the sight of that faithful friend did a little divert me, so he was directed to put me upon a right way of recovery, which was by "quieting my mind under present trouble, both outward and inward, and taking with all that Satan could charge me with, and then making application to the blood of Jesus, that washeth from all sins." And that friend taking me to his house, where I stayed for the space of a month, the Lord made out the former promises, and thoroughly restored my soul before I returned. And all this I had for rejecting warning, and to scar from the meddling with the like in time coming, He having a mind to lead me through a pathway that my inclinations were very averse from.

After this I met with a sore blow from a Christian acquaintance and neighbour, who, through emulation—I being noticed (though most undeservedly) by some fearing God more than that person was,—proved such an affliction to me that I was either necessitate to leave the place, or suffer the way of God to be reproached. This was an old professor. So, after I had stayed four years in that place, I went to Forres, where I stayed eight years, and I shall but remark a few of many remarkable providences I met with there.

(To be Continued.)

Foreign Mission Donations from Australia.—The Rev. Walter Scott of the Brushgrove-Grafton Congregation, Clarence River, has kindly forwarded us again their annual collection for our Mission in South Africa—£9 18s. 6d.; contribution of 12/10 from Mission Sabbath School, Woodford Dale; and £1 (a donation from S. Porter, Esq., Pitnacree, East Maitland)—which, less Bank charges, amounts to £11 8s. 11d. We are much indebted to Mr. Scott, his congregation and friends in Australia, for the lively and generous interest they take in our Foreign Mission.

Cunntas Àithghearr

MU BHEATHA 'N URR. RAIBEART FIUNLASON,

Bha na Mhinisteir do'n Eaglais Shaoir ann 'n Eilein Leoghais,
agus ann 'am Bunfhillidh.

LEIS AN URR. I. MACPHERSAIN, BHA ANN 'N LOCHAI'SE, 1870.

(Continued from page 76.)

BHA Mr. Fiunlason dol do Ghràvir air là àraidh (aon do na h-aiteachan a b-fhaide air falbh), bha'n là ra ghàrbh, thubhairt Mrs. Fiunlason ris, "Tha Gràvir robh fhad as, agus tha'n là 'n diugh cho fiadhaich, 's nach 'eil e coslach dhiubh dhol ann." Fhreagair e, "Na smuainicheadh sibh air cor pheacaich cailtel 's ann a chleachdadh sibh gach argumaid air son iompaidh a chur orm dhol ann, oir tha mòran ann an Gràvir nach cluinn an Soisgeu; gu bràth, mur a toirear do'n ionnsuidh e, do bhrìgh nach 'eil iad comasach air tighinn do'n Eaglais."

Aig am eile, 'n uair a bha e dol a Chalbost (aite robh fhosgailte do'n a chùan), 's a ghaoth gle ard, thubhairt Bean-an-tigh ris, "Cha n'eil e iomchuidh dhuibh dol cho fada air falbh air a mhuir air a leithid so do là." Fhreagair e, "Cha n'eil e cho fada uam, 's a bha Aràbia o'n Abstol Phòl." Agus chaidh e. Cha b-urrain e socair a ghabhail aig an tigh n'uir a bha dleasnas ga ghairn air falbh, agus bha e cheart cho deìgheil air faighin dachaidh gu theaghlach, n'uir a cho-lion e a dhleasnas d'a thread.

'Nuair a thainig an t-am deachaineach sin 's am b-eigin do Eaglais shaor na h-Alba dealachadh ris an Stàid anns a bhliadhna 1843, bha beachdan Mhr. Fiunlason soilleir mu cheum a dhleasanaid, bha e ann an Dun-Eidean 's an àm, agus gu'n amharus thug e suas a bheathachadh uile, agus a dhachaidh ann an Sgir nan Loch, a' roghnachadh sin roimh bhi 'g aideachadh ùghdarras air bith anns an Eaglais, ach ùghdarras Chrìosd mhàin. Lean an co-thional gu h-iomlan an Eaglais Shaor, bha iad ag aoradh air a bhàr muigh a shamhradh sa gheamhradh gus an do thog iad Eaglais ùr, agus fhrithheil iad cheart cho riaghailteach.

'S an là 's an do ghairmeadh an Eaglais a dh-fhag iad fàs, shearmoinich Mr. Fiunlason, o na briathran a leanas—"Tre chreidimh air teachd gu h-aois do Mhaois, dhiult e bhi air a ghairm 'na mhaic do nighinn Pharaoh, a' roghnachadh amhgar fhuiang maille ri sluagh Dhe, roimh sholas a' pheacaidh a mhealtuinn re seala, a' meas gu'm bu mhò an saoihbreas masladh Chrìosd na ionmhais na h-Eiphit: oir bha suil aige ris an luach-saoithreach." Eabh. xi. 24, 25, 26.

Fhuair Mr. Fiunlason tairgse dhol gu co-thional eile aig an àm so, ach dhiult e dhol do Sgir sam bith gu's a faicheadh e Eaglais air a togail anns an Sgir san robh e. D'fhuiling e mòran mu's deachaidh Eaglais, agus tigh còmhnuidh a thogail, ach shuidh e

sios roimh laimh agus mhios e an costus, agus cha do ghabh e aitreachas, oir bha suil aig ris an “trom-chudhthrom gloire a ta ni’s ro anabharraich, agus sior-mhaireannach.” Dh’earb e, e fein ri Dia a fhreasdail, agus cha robh e air a mhealladh. Anns a bhliadhna 1843 ’nuair a bha Mr. Fiunlason a tighinn dachaidh a Duneidein, bha suil aige Bata-na-Smùid a ghabhail o Ghlascho, dh-fhiorraich e mu àm seolaidh an *Toilear*, air an àth là dhalbh am Bata leth-uair roimh an am shuidhichte, agus bha Mr. F. air fhàgail. Chaidh e do Ghrianaic, agus thuarasdlaich e saothach a bheireadh e do Pholeù, far am faigheadh e a *Phacaid* do Leogas, ach ’n uair a bha’n sgioba ullamh gu falbh shèid a ghaoth calg-dhìreach nan aghaidh, thoisich Mr. Fiunlason air searmonachadh, agus bha’m focal air a bheannachadh do chuid, oir beagan bhliadhnachan an deigh sin choinnich aon do na fhuair buannachd o’n t-searmoin cuid do cho-thional Mhr. Fiunlason ann am baile Ghrianaic; agus bha so na naigheachd mhilis dhoibh. Shearmoinich e ann an àm, agus ann an-àm, thug e umhlachd do’n aithne. “Tilg t-aran air aghaidh nan uisge; oir an deigh mhoran do leithibh gheibh thu e.”

Bha’n duine urramach so air a dhearbhadh gu goirt na theaghlach, anns a bhliadhna 1849; bhàthadh an dithis mhac bu shine do’n tighleach, cuideachd anns an loch dlu do’n tigh. Dh’innis Mr. Fiunlason do Bhean-an-tigh gu’n robh suil aige ri amhghair, ach cha robh e smuaineachadh gu’m b-ann o’n taobh so thigeadh i. An deigh do’n cuirp bhi air an cur ’s a chiste-mhairbh, thanig e stigh do’n t-seòmar, sheas e ri taobh nan corp, thog e suas a làmhan, agus thubhairt e da uair thairis air gach aon, “Gu’n robh t-Ainm mor air a ghèlachadh.” So’n doigh anns an do ghabh e ri smachdachadh an Tighearna.

Aig an am ’s an d’fhuair e a ghairm o cho-thional Bhun’illidh thubhairt e ri caraid “gu’n robh obair crìochnaichte ann an Sgir nan Loch,” agus air dha bhi air turas maille ri h-aon do cho-luchd-dreuchd thoisich an duine ri seanachas ris mu’n ghairm a fhuair e ’s a cur impidh air gu’m bu choir dha fuireach, acuir gach ni duilich a smuainichidh e air ’s an rathad, gu sonruichte na’m aithne dha cho brònach ’s a bha co-thional nan Loch, nach fagadh e iad. Dh’fhan e na thosd gu’s an do sguir an duine do thagradh. Fhreagair Mr. F. “Tha àithne Dhe nis mò na h-uile nithe a thubhairt thu.” Dhuin so beul an duine choir a bha labhairt ris. Cha robh dùrd aige, bha e na thosd air a phuing. Dhuin e ris a ghairm, agus bha e air a shuidheachadh air an ochdamh là do mhios mu dheireadh an fhoghair ’s a bhliadhna 1856. ’N deigh dhol do Bhunillidh bha e cho pailte an a saothair sa b-abhaist dha, an dà chuid aig an tigh, agus o’n tigh. ’N uair a bha’n teaghlach a fagail Sgir na Loch shaoileadh coigreach gu’m b’adhlacadh à bha’n sluagh a frithealadh, cha robh an sealladh coslach ri imrich idir, bha’n tigh lan do luchd broin, anns a mhadainn air do Mhr. Fiunlason tighinn a mach as a sheomar codail, fhuair e h-aon do luchd-eisdeachd ghradhach sinnte tarsuing aig bonn an doruis.

Mu 'n deachaidh e do Bhunillidh bha e gu tric air a ghairm gu bhì searmonachadh air feadh na h-Eaglais, cha ne mhain ann an Leoas ach mar an ceudna air tir-mor. B'abhaist dha tighinn do Locha'is, bha mìos neo-chumanta aig Mr. Lillingston, Uachdaran diadhaidh Locha'is air, agus is tric a chual ant-Ughdar sluagh na sgìr ag aithris earrannan ro mhìlis do shearminoinean brìghor Mhr. Fiunlason. Cha n'eil duine a chluinneadh e ann's a chrannaig nach faodadh co-dhunadh gu'n robh a chridhe na obair, agus gu tric, gu'n robh anam fhein ag ol gu pailt do na teagasgan a bha e searmonachadh. Is minig a rachadh e do'n chrannaig tinn, agus a thigeadh e aise slàn. Theireadh Mrs. Fiunlason ris, "Gu'm be a chungaidh-leighis-sìn a chubaid."

"No'm ministear thù,
Bha tagra' gu dlù,
Ri pobull 'an ùghdarras Dé;
Ga'm pilleadh air ais,
Bha 'g imeachd gu bras,
Gu h-ìfrian na casgradh dhéin?"

—D. BUCHANNAN.

Bha e gu mòr air a thoirt do chleachdadh na h-ùrnuigh, agus bha e soilleir dhoibhsan do'm b-aithne e gu'n d'fhuair e ro fhaisg air an Tighearna gu h-airidh 's an uigneas, shaoleadh neach gu'n robh greim aige air a chuspair ris an robh e tagradh. Ge'd nach fhaiceadh creutair e, agus ge'd nach cluinneadh aon air bith a ghuth 's an uaigneas, gidheadh leis a sbairn anam 's an robh e 's an ùrnuigh dhìomhair, chluinneadh neach an t-saòthair a bha air anail 's an dleasnas. Aig am airid thug Mrs. Fiunlason an aire dha gu'n deachaidh e gu tric da sheomar uaigneach; chunnaic i dol ann e eadar da thrà-bidh, seachd uairean. Chuir i a cluas aon uair ris an doras, agus 's e aon iartus a chual i, "*airson anam bochd na eigin.*"

Be a chleachdadh, air dha tighinn dachaidh o'n Eaglais an deigh searmonachadh, dhol do'n uaigneas, oir chreid e gu'm be Dia mhain a bheirthead am fàs. "Cha 'n ann le neart, no le cumhachd, ach le m' spioradsa, deir Tighearn nan sluagh." Sech. vi. 6. Is e a cho-chomunn dlù ris an Athair, agus r'a Mhac Iosa Criosd, a rinn a bheatha cho sonadh, agus a dhleasanais cho taitneach dha.

'Nuair nach bidhidh e a teagasg gu follaiseach, bhidheadh e a meorachadh air an Fhocal, agus a tagradh san uaigneas. Is minig a chuala buill an teaghlach e ag radh leis fhein, agus ris fhein. "Mo shlanuighear gradhach." "Mo Chriosd, mo Rìgh, m' uile," agus 'n uair a bha saorsa shònruichte aige, theireadh e, "Nach mi a tha fo fhìachan do shaor ghras."

Mios roimh am a bhais chuidich e aig frithealadh Suipeir an Tighearn ann an Dunbheath, agus bha e ro shonadh na inntinn a tighinn dhachaidh, agus is e a dh' fhaodadh, oir bha obair faisg air a bhì crìochnaichte, 's e fhein tarruing dlù air aobhneas a Thighearn, cha deachuidh e o 'n tigh tuille. Air an ath Shabaid shearmoinich e o na briathran a leanas. "Thàinig pòsadh an

Uain, agus dh'ullaich a bhean i fein." Taisb. xix. 7. Tri seachduinnean an deigh sin bhuail galair a bhàis e, agus e 'g iarruidh beannachd air a bhiadh, agus fad chuig làithean cha tuigeadh bàll do 'n teaghlach ni a theireadh e, air an treas-là-fichead do'n mhios ma dheireadh de'n t-samhradh 's a bhliadhna 1861, aig cuig uairean 's mhaduinn chriochnaich e a thuras, agus shiubhail e gu bhì làn-mhealtuinn Dhe gu siorruidh. "Agus chuala mi guth o nèamh ag ràdh rium. Sgrìobh, Is beannaichte na mairbh a gheibh bàs san Tighearn, à so mach; seadh, a ta an spiorad ag ràdh, chum gu faigh iad fois o 'n saothair, agus leanaidh an oibre iad." Taisb. xiv. 13.

Tha Mr. Fiunlason air adhlacadh ann an Cladh Bhun-illidh, agus tha Cuspair-cuimhneachain eireachdail, air a chur suas aig an uaigh, air a' bheil na briathran a leanas mar

SGRIOBHADH CUIMHNEACHAIN.

"Ann so tha gabbail fois, na bha bàsmhor do'n

URRAMACH RAIBERT FIUNLASON,

Bha cuig bliadhna na Mhinisteir do'n Eaglais Shaoir ann am Bun-illidh

A bhàsaich air an treas-la-fichead do mhios ma dheireadh d'n t-samhradh 1861."

Air dha bhì tri-fichead bliadhna agus a seachd a dh'aois. Shaothraich e 's a Mhinistrealachd cuig-bliadna deug thar-fhichead. Bha mìos air airson a thàlanna, 's airson fhoghlum. Bha a chliù air a dheanamh suas do chreidimh, do dhòchas, agus do ghràdh, le tomhais neo-ghnàthaichte do 'n inntinn neamhuidh.

Rinn a shaothair gu'n sgur, a bha cho làn do'n ungadh neamhuidh, agus dhruigheachd, a dhluth-cheangal ri daoine diadhaidh anns gach àite do'n deachaidh e. Agus ghlac e aire an t-sluaigh neo-chùramaich; 's thainig mòran diubh gu bhì ga mhios mar an athair spioradail ann an Iosa Criosd. Mar a bha e beo mar sin bhàsaich e, ann am beo-dhòchas na beathamaireannaich.

"Cuidich leam a Tighearn, oir cha n'eil duine diadhaidh ann."

(Ri leantuinn.)

Notes and Comments.

The Shettleston Free Church Concert.—The following letter from the pen of the Rev. Adam Hunter, regarding the report of the above concert which we reproduced in last issue, was published in the *Eastern Argus* on Saturday, 30th May:—
"SIR,—My attention has been drawn to a report, in a recent issue of the *Eastern Argus*, of a concert said to be under the auspices of the Shettleston Free Church. As the Moderator of the Kirk-Session of Shettleston Free Church, I beg to state that the Kirk-Session had nothing whatever to do with it. I feel that it

is due to the Kirk-Session and the congregation that this should be stated. I hope, therefore, that the party who circulated so extensively the issue containing the report, will be good enough to circulate as extensively this issue containing a contradiction of the report.—I am, etc., ADAM HUNTER.”

Now, we had no desire to return to the subject of this “Grand Concert” at Shettleston, but this letter compels comment and criticism. It may be perfectly true that the Kirk-Session of Shettleston Free Church as a Kirk-Session had nothing whatever to do with the getting up of the said concert, but what of this, when the Moderator and several elders, members of Kirk-Session, were on the platform along with the chairman, presiding over the gathering, while the gentleman “chiefly responsible” for the programme was Mr. G. Macdonald, their representative elder at the last Free Assembly? The concert was attended by the Free Church people of the congregation, and the object—we are reliably informed—was to raise money with a view to help the congregational fund for building a Free Church at Shettleston. What other name could be given the affair than a Free Church concert, and under whose auspices was it if it was not under the auspices of the Shettleston Free Church? Further, we have to state that this is not the first concert, but the second, which has been got up by office-bearers and members of the Shettleston Free Church congregation for the same purpose. A third event of a similar kind was the annual soiree, held a few months ago. These are the facts about the Shettleston Free Church. They may not be pleasant reading for Free Church people who do not approve of such performances, but they are true all the same. Personally we regard these carnal amusements as entirely unbecoming professing Christians, either in the privacy of their homes or in connection with the public work of the Church, and they appear to us to be particularly out of place in a body that makes a profession of standing for “the old paths” in religion.

Literary Undertakings of the General Assemblies.—

A report was given in to the Established Church Assembly announcing that the continuation of Dr. Hew Scott’s monumental work, *Fasti Ecclesie Scoticanæ*, was being actively prosecuted, and that there was a proposal for a complete revisal of the *Fasti*. Such an announcement will be welcome news to students of Scottish Church history. In the Free Church Assembly it was intimated that a contribution of £50 was offered by a friend to assist in the gathering of materials for a history of the religious life of the Highlands. Professor Cameron stated that the late Rev. John Noble had made considerable headway towards the accomplishment of such a purpose, and that a good deal of material had been left by the late Dr. Aird, of Creich. This subject, notwithstanding the vast amount of material that has accumulated within a decade or two, has as yet no volume covering the whole field. We shall

look forward with interest to the appearance of the pioneer venture.

"Cave Calvinum."—Under this heading a correspondence has been going on in the columns of the *Glasgow Herald*. It was begun by the Jesuit priest, Father Power, who denounced Calvin as a man that stands at the bar of history condemned. A feature of the correspondence has been that he has been supported in his attack by a few so-called Protestants. The Scottish nation has no need to feel ashamed of Calvin, and still less the Presbyterian Churches of this country. He takes the honourable position of a place among the first three in the noble line of mighty theologians. And in the history of the Church of Christ his name will be forever associated with those of Paul and Augustine. He needs not our defence; his intellectual superiority ought to make the theologians of the twentieth century feel that they are but dwarfs before him.

The National Protestant Church of Geneva.—In 1907, by the vote of the Cantonal electors, it was resolved that the Genevan Church should be separated from the State. A Draft Constitution has been prepared; in the first chapter of this Draft it is set forth that this Church "associates itself with the Churches of the Reformation, and specially with the Reformed Churches in Switzerland, and places at its base the Bible, freely held in the light of history and of the experiences of the Christian life." When one remembers how freely the Bible has been used by the Genevan Church during a part of its history, the above expression cannot but be regarded as of sinister portent. The ministers are also to be allowed to preach freely without being bound to any Confession.

A Fallacious Argument for Union Exposed.—A writer in the May issue of the *Quarterly Register*, the organ of the Alliance of Reformed Churches holding the Presbyterian system, has some sane, and we believe Scriptural remarks on certain fallacious arguments that are often on the lips of those who will have union at all costs. "It is affirmed," he says, "that by reason of its numerical strength the one large church may more easily obtain advantages than can the smaller churches. It is possible, however, that the aggregate membership of the smaller churches may far exceed that of the one large church; and we are by no means sure that in such a case, the moral weight and social influence of the latter would be greater in a community than that of the smaller churches. Apart from this question, however, altogether, we confess that, from its very nature, we cannot recognise this consideration. It is a consideration taken from the natural world, when such things as wealth, numbers and social influence, are in a measure legitimate; but, inside the Church of Christ—as a motive for any particular action on her part—such cannot count for a moment."

What may be True in the Natural World is not necessarily True in the Spiritual.—The same writer goes on to say:—"We know that in the physical world, a hundred men unitedly can accomplish much more than can the same number of men working separately, but this is only a question of brute force applied in a skilful or in an unskilful manner; and it does not follow that because it should be true in the natural world, it is necessarily true in the spiritual. The spiritual influence of the Church of Christ never depends on her wealth or her numbers or her social position, but on the presence of the Eternal God with her. On the consideration under review He seems to pour withering contempt since all the victories of the Church on every field of struggle have been won—not by the skill of leaders nor the strength of armies, but by the labours of her individual soldiers, her witnesses and martyrs, an old man here, and a weak man there, yet who had been faithful unto death. Down through all the ages is given the lesson, that the efficiency of the Church of Christ for her distinctive work comes exclusively from the presence with her of the Master. Gideon's Three Hundred; David in the valley of Elah; Elijah at Carmel; Stephen outside the city; Athanasius *contra mundum*; Luther at Worms; Calvin at Geneva—one and all show that the experience of the Church is overwhelmingly against this class of considerations as availing to guide her as to conduct, however efficient it may be, in obtaining for a civil community or its members certain social and political advantages which may be desired."

New Edition of Dr. Duncan's "Colloquia Peripatetica."
—Messrs. Oliphant, Anderson & Ferrier published last year the sixth edition of the *Colloquia Peripatetica*, a volume of the deepest interest, containing as it does some of the most remarkable utterances of that eminent saint and scholar, Dr. John Duncan. These sayings were noted down by Prof. Knight, and published by him as far back as 1870. The book is now in its sixth edition, and some new material has been added. Those who wish to have some conception of what a remarkable thinker and saint Dr. Duncan was, and who are not afraid to face the deep problems to which he introduces them, might well invest in such a volume as this. It costs three shillings and sixpence.

Church Notes.

Communion.—Raasay and Beaul, 1st Sabbath of July; Lochcarron, Moy, and Tain, 2nd; Halkirk, Daviot, and Rogart, 3rd; North Uist and Flashadder, 4th; Dingwall, 1st Sabbath of August.

Induction at Stornoway.—Rev. Neil Macintyre, late of Glendale, Skye, was inducted to the pastoral charge of the Free Presbyterian congregation at Stornoway on Wednesday, the 17th June.

Acknowledgments.—Rev. Neil Cameron gratefully acknowledges 10/ for Foreign Mission—Edinburgh post mark; 10/ from Queensland, for Kaffir Bibles; and £1 for St. Jude's Sustentation Fund from F. B., Amsterdam.

Meeting of Synod.—The half-yearly meeting of the Free Presbyterian Synod will (D.V.) be held at Inverness Church on Tuesday, the 7th July. The Moderator, Rev. John R. Mackay, M.A., Inverness, is expected to preach at 12 noon.

Ordination of Missionary to Canada.—Mr. Donald Macleod, divinity student, appeared before the Southern Presbytery at 12 noon on Monday, the first day of June, and after submitting trial discourses, was formally licensed to preach the gospel. On the evening of the same day the Presbytery met in the Hall of St. Jude's Church, Glasgow, and, in accordance with special instructions of Synod, ordained Mr. Donald Macleod, probationer, to the office of the holy ministry, and set him apart in the meantime for the performance of the work of a missionary in the Canadian Mission of the Free Presbyterian Church of Scotland. Rev. Neil Cameron, Moderator of Presbytery, opened the service with an appropriate discourse from 2 Timothy, chap. iv. 1-4, and at the conclusion gave a brief narrative of the steps that had been taken with a view to the ordination of the Rev. Donald Macleod in connection with Canadian mission work. Thereupon he put the usual questions for ministers to Mr. Macleod, which he answered satisfactorily. Having then signed the Formula in the presence of the congregation, he was solemnly ordained by the Moderator to the office of the ministry, with the laying on of the hands of the Presbytery. This being done, Mr. Macleod was suitably addressed by the Rev. John Robertson as to his ministerial duties in the new position he occupied. The service was closed with praise and the benediction. Mr. Macleod left for Canada on Saturday, the 6th June. He went by New York, which he reached safely in due course; and he has now entered upon his mission field. We earnestly hope that the Lord will abundantly bless his labours there, and trust that the prayers of the Church will often ascend on his behalf, and on behalf of our attached people in Canada. Perhaps we should add (lest any should not be clear about the matter) that Mr. Macleod is now a fully ordained minister of the gospel, capable of administering the sacraments of Baptism and the Lord's Supper, and of celebrating marriage, though he is not settled over the Canadian Mission, as one occupying a regular charge.

Sermon by Rev. D. Macfarlane.—Reprint of Sermon on "The Exaltation of Christ" to be had from the Rev. D. Beaton, 49 Breadalbane Terrace, Wick, and the Editor of the Magazine. Price, One Penny. Postage, one or two copies, $\frac{1}{2}$ d.; six, $1\frac{1}{2}$ d.; twelve to eighteen, 3d.

The Magazine.

Note to Subscribers.—We respectfully remind subscribers that April was the end of the Magazine year, and that payments for past and future will now much oblige—all to be sent to Rev. J. S. Sinclair, 248 Kenmure Street, Pollokshields, Glasgow.

Subscriptions Received for Magazine.—G. G. Fraser, Dornoch, £1 9/; Alexander M'Phail, Jura, 2/6; J. Livingstone, Stockton-on-Tees, 2/6, and Donation, 2/6; R. Dunnett, Newcastle, 2/6; J. M'Lean, Breadalbane Street, Glasgow, 2/6; D. M'Rae, Islewe, Aultbea, 2/6; George Ross, Ullapool, 2/6; D. Matheson, Custom House Street, Ullapool, 2/6; J. B. Moffat, Craighurn, Falkirk, 2/6; A. Macfarlane, Raasay, 2/6; Miss Maciver, Montague Terrace, Glasgow, 1/3; M. Beaton, Waternish, 2/3; D. Gordon, Kishorn, 2/6; A. M'Rae, Sand, Aultbea, 3/; J. Ross, Watten, 2/6; Miss C. J. Mackay, Burnemouth, 2/6; A. Mackenzie, Newpark, Laide, 2/6; Miss L. Graham, Culkuie, Lochinver, 1/3; Rev. D. Graham, Shieldaig, 2/6; A. Thomson, Ninette, Manitoba, 2/6; Miss L. Taylor, Middlesbrough, Yorkshire, 2/6; M. Mackenzie, Ardneskan, Lochcarron, 2/6; Rev. Neil Macintyre, for Glendale, £2 5/; Mrs. G. Ross, Fernhill, Ontario, 2/6; Miss Macleod, Port of Monteith, 1/3; D. M'Gregor, Kishorn, 2/6; Mrs. P. S. Kerr, Lochranza, 2/6; R. M'Iver, N. Tolsta, 3/1½; J. Forbes, 2/6, Miss Cattanaich, merchant, 5/, and B. Grant, 2/6, Newtonmore; J. M'Kenzie, Malaclait, Lochmaddy, 1/3; Miss C. M'Pherson, Evanton, 1/6; Miss M'Kenzie, Curzon Street, London, W., 2/6; Miss I. Mackay, Old Kilpatrick, 2/6; D. M'Pherson, Kames, £1 10/8; Miss R. M'Donald, Blairgowrie, 2/6; W. M'Iver, North Leith, 2/6; D. M'Rae, Erbusaig, 2/6; D. M'Aulay, Kyleakin, 2/6; T. Finlayson, Forsinard, 2/6; A. M'Gillivray, Tain, 2/6; Mrs. A. J. Ross, Nairn, Ontario, 2/6; P. Masson, Fort Augustus, 2/6; J. A. M'Caskill, missionary, Carbost, Skye, 16/; D. M'Dougall, Grantown-on-Spey, 3/9; Miss Morrison, Kirklee Road, Glasgow, 2/6; Miss M'Kenzie, Montgomerie Drive, Glasgow, 2/6; Charles M'Leod, Ardrossan, 2/6, and Donation, 2/6; Alex. Ross, Ormskirik, Liverpool, 10/8, and Donation, 9/4; A. Smith, Dunlichity, Inverness, 3/4; R. M'Donald, Strathcanaird, 2/6; Miss A. F. M'Leod, Strathcanaird, 2/6; D. M'Kenzie, missionary, Scourie, 2/6; E. M'Kay, Skiberscross, Rogart, 2/6; G. M'Leod, Clashfern, Scourie, 2/6; A. Fraser, for St. Jude's Collectors, £1 8/10; W. Day, Edinburgh, 8/8; Mrs. Ferguson, Cromarty, 2/6; J. M'Innes, Broadford, 9/; Miss M'Leod, Reston, Berwick, 2/6; Miss M'Phail, Dingwall, 3/4; R. Laing, Knockintowan, Lochmaddy, 5/; J. Macleay, Alness, 7/; Miss Banks, Tilney Street, London, W., 2/6; D. Mackay, shepherd, Eriboll, 2/6; D. Clark, Easdale, 2/6; D. Leslie, Badninish, Skelbo, 2/6; J. M'Donald, Ardrossan, 2/6; G. Souter, Dingwall, £1 17/5; D. Beaton, Tatu, New Zealand, 2/11; S. Clark, Assynt, 2/6; Miss M'Kinnon, Kirn, 2/6; L. MacIntosh, Raasay, 2/6; Miss Fraser, Flowerhill, Crieff, 2/6; M. M'Kenzie, Milngavie, 2/6; Mrs. J. Stewart, Whiting Bay, 3/; J. Downie, Eglington St., Glasgow, 2/6; D. M'Kenzie, New Kelso, Strathcarron, 5/; J. Gunn, Dornoch, 2/6; F. Macdonald, Post Office, Inverasdale, £1; D. Cross, Coulin, Kinlochewe, 2/6; Mrs. M'Kenzie, Achintee, Strathcarron, 2/6; D. Bethune, Harris, 15/; J. A. Sinclair, Prescot, Lancashire, 2/6, and Donation, 5/; J. M'Donald, joiner, Applecross, 2/6; Miss Mackintosh, Pontypridd, So. Wales, 2/6, and Donation, 2/6; Mrs. M'Askill, South Uist, 5/; Miss Macmaster, Newark Castle, 5/; D. M'Leod, Culduie, Applecross, 2/11½; J. Bruce, Tarbert, Loch Fyne, 2/6; Mrs. M'Leod, S. Osaig, Raasay, 2/6; J. Adamson, Helmsdale, 2/9½; W. Morton, St. Vincent Cres., Glasgow, 2/6; Miss Morton, Stevenston, 2/6; A. M'Dougall, Bayhead Post Office, Lochmaddy, 2/6; D. Cameron, Kinlochewe, 2/6; Hector MacIntosh, Gairloch, £1 10/; Nurse M'Leod, Glaeme, Raasay, 2/6; D. M'Leod, Tollcross, 2/6; H. M'Kinnon, Seaforth Head, Stornoway, 2/6; J. Morrison, Ullapool, 1/3; Norman M'Leod, bookseller, Edinburgh, £1 19/; D. Fraser, Farley, Beaulieu, 2/6; R. Fraser, Kinlochbervie, 2/6; J. M'Donald, Strathcanaird, 2/6; Miss M'Leod, Great King Street, Edinburgh, 2/6; A. Mackay, Torrbuidh, Rogart, £1 7/; K. Mackay, Garrabost, Lewis, 11/6; Miss M'Phail, Ardrishaig, 2/6.